

Explanation of A Summary of al-'Aqeedatul-
Hamawiyyah of Ibn Taymiyyah

By:

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(We ask Allaah to forgive him, his parents, and all the
Muslims, Aameen)

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Introduction

All praise and thanks are due to Allaah. We praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from our bad deeds. Whomever Allaah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allaah alone, with no partner and I testify that Muhammad is His servant and Messenger – may Allaah send prayers upon him, his family, and his companions.

As for the following:

Allaah has sent Muhammad (ﷺ) with guidance and the true religion. He sent him as a mercy to the world, as an example for the workers, and as a proof against all the servants. He (Muhammad) fulfilled the trust, conveyed the message, advised the *Ummah*, and he clarified for the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the *Ummah* from it so much so that he left his *Ummah* upon a clear, white path – its night as clear as its day. His companions traversed this path, shining and radiant. Afterwards, the best generations took it from them in the same state until oppression frowned upon them with the darkness of various innovations by which the innovators conspired against Islaam and its people. The people then wandered in confusion purposelessly, and they began building their 'Aqeedah beliefs upon a spider's web. However, the Lord upholds His religion with His close helpers upon whom He bestows *Eemaan*, knowledge, and wisdom by which they

prevent these enemies. They repel their plot back against their own throats. So no one ever comes out with his innovation except that Allaah – and for this deserves praise and thanks – destines to send someone from *Ahlu-Sunnah* who refutes and disproves his innovation and extinguishes it.

There was from the foremost of those who stood up against these innovators – Shaykh-ul-Islaam Taqiyy-ud-Deen Ahmad ibn 'Abdul-Haleem ibn 'Abdus-Salaam ibn Taymiyyah al-Haraanee, ad-Dimashqee. He was born in Haraan (in 'Iraq) on Monday, the 10th of *Rabee' al-Awwal* in the *Hijrah* year of 661 and he died while imprisoned oppressively in the fortress of Damascus in *Dhul-Qi'dah* in the *Hijrah* year 728 – may Allaah have mercy on him.

He has many works on the clarification and explanation of the *Sunnah*, the reinforcement of its pillars, and the destruction of innovations.

One of the works on this subject is his "*al-Fatwaa al-Hamawiyyah*" which he wrote as an answer to a question presented to him in the *Hijrah* year of 698 from *Hamaah*, a place in *ash-Shaam*. In it, he was asked what the scholars and Imaams of the religion say concerning the *Aayaat* and the *Ahaadeeth* of the *Sifaat*, or the attributes and characteristics of Allaah. So he answered in about 83 pages and due to which, he suffered trials and afflictions. May Allaah reward him on behalf of Islaam and the Muslims with the best of rewards.

Due to the difficulty in understanding and comprehending this answer from many readers, I wanted to summarize the most important points from it along with some other needed additions. I have named it "*Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyyah*."

I first published it in the Hijrah year 1380. I am now publishing it a second time and perhaps changing what I see beneficial of additions or deletions.

I ask Allaah to make our effort sincerely for His Face and as a benefit to His servants, for indeed He is Generous and Kind.

-The Author

(Muhammad ibn Saalih al-'Uthaymeen)

CHAPTER 1

The Obligation upon the Servant Regarding His Religion

The obligation on the servant concerning his religion is following what Allaah says and what His Messenger Muhammad (ﷺ) says, as well as the Rightly-Guided Successors after him from the Companions, and those who followed them in righteousness.

This is because Allaah sent Muhammad (ﷺ) with clarifications and guidance and obligated upon all of the people to believe in him and follow him outwardly and inwardly. He (ﷺ) said:

﴿ قُلْ يَتَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

“Say: ‘Oh mankind, indeed I am the Messenger of Allaah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no god but Him; He gives life and causes death.’ So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His Words, and follow him that you may be guided.”

[Sooratul-'Araaf, 7:158]

And the Prophet (ﷺ) said:

" عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي
تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛
فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ. "

"It is incumbent upon you (to follow) my *Sunnah* and the *Sunnah* of the Rightly-Guided Successors after me. Hold fast to it and bite onto it with your molars. And beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance."¹

The Rightly-Guided Successors are those who came after and followed the Prophet (ﷺ) in beneficial knowledge and righteous action. The most deserving of people of this description are the Companions (رضي الله عنهم). Allaah chose them for the companionship of His Prophet (ﷺ) and the establishment of His Religion. And Allaah would not choose - while He is the Most Knowledgeable, the Most Wise - for the companionship of His Prophet except the most complete of people in *Eemaan*, the highest in intellect, the most righteous in action, the most determined, and the closest guided to the path. So they are the most deserving of people to be followed after their Prophet (ﷺ), and after them are the Imaams of the religion, those who are known for their guidance and well-being.

¹ Recorded by at-Tirmidhee (2676) and he said it is *Hasan Saheeh*. Also recorded by Aboo Daawood (4607), Ibn Maajah (42), and Ahmad (4/126). Ibn Hibbaan and al-Haakim declared it to be *Saheeh*.

CHAPTER 2

The Prophet's (ﷺ) Message Includes the True Explanation of the Foundations of the Religion & its Detailed Matters

The message of the Prophet (ﷺ) is comprised of two things: beneficial knowledge, and righteous action, just as Allaah (ﷻ) Said,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"It is He who has sent His Messenger with (1) guidance and (2) the religion of truth to manifest it over all religions, although the *Mushrikoon* hate it."

[Sooratur-Tawbah, 9:33]

The guidance is the beneficial knowledge, while the religion of truth is the righteous action that is based upon sincerity to Allaah and following His Messenger (ﷺ).

And beneficial knowledge includes any knowledge that contains a benefit to the *Ummah* for its life in the *Dunyaa* and the Hereafter. The first of knowledge that enters into that is the knowledge of Allaah's Names, His Characteristics and Attributes, and His Actions. Knowing this is the most beneficial of all sciences and it is the most superior of the divine message. It is the summarization of

the prophetic *Da'wah*. By it, the religion is established in statement, action, and belief.

For this reason, it is impossible to think the Prophet (ﷺ) would neglect this knowledge and not completely explain it leaving no doubts regarding it and repelling all uncertainties. This is impossible from various perspectives:

Firstly: The Prophet's (ﷺ) message contains light and guidance. Allaah sent him as a bringer of good news as well as a warner, as a caller to Allaah by His permission and a shining lamp so much so that he left his *Ummah* upon a clear, white path – its night as clear as its day. No one deviates from it except that he becomes destroyed. And the greatest of lights and the most significant is what the heart obtains from knowing Allaah, His Names, Attributes, and His Actions. Therefore, there is no way that the Prophet (ﷺ) did not explain this knowledge with the most important of explanations.

Secondly: The Prophet (ﷺ) taught his *Ummah* everything that it needs from the affairs of the religion and the *Dunyaa*. He even taught the manners of eating, drinking, sitting, sleeping, etc. Aboo Dharr (رضي الله عنه) said, "Allaah's Messenger (ﷺ) died and there is no bird that flaps its wings except that he mentioned to us some knowledge about it." There is no doubt that the knowledge of Allaah, His Names, Attributes, and Actions is included under this general principle. Rather, it is the first and foremost due to the extreme need for it and necessity of knowing it.

Thirdly:² *Eemaan* in Allaah, His Names, Attributes, and Actions is the basis of the whole religion and the summarization of the call of the Messengers. It is the most serious of obligations and the best of what the hearts gain, and the best of what the intellects perceive. So how would the Prophet (ﷺ) neglect it without teaching and explaining it while he taught what was of less importance and virtue?!

Fourthly: The Prophet (ﷺ) was the most knowledgeable person of his Lord. He was the most sincere adviser to the creation and the most eloquent in conveying and explaining the message. Therefore, it is not possible, with this complete conveyance, that he would leave explaining the issue of *Eemaan* in Allaah, His Names and Attributes, leaving it unclear and questionable.

Fifthly: The companions (رضي الله عنهم) must have spoken correctly concerning this issue (Allaah's Names, Attributes, and Actions) because the opposite of this would either be (1) – that they remained silent regarding it or (2) – that they spoke falsely concerning it. Both of these are impossible regarding the Companions.

1. As for the point that the Companions remained silent on the matter of the 'Aqeedah of Allaah's Names and Attributes, then this is impossible due to the following reasons. Either, their silence was due to their own ignorance of what Allaah obligated regarding the Names and Attributes, and what He has made permissible and prohibited; or their silence was based upon a certain knowledge they

² Here, Shaykh ibn al'Uthaymeen is still mentioning the various aspects that disprove the assumption that the Prophet did not completely explain the issue of *Eemaan* in Allaah's Names, Attributes, and Actions. (T.N.)

had regarding that, yet they concealed it. And both of these are also impossible:

As for their remaining silent due to ignorance: Then there is no heart with life, awareness, a search for knowledge, and a desire for worship except that its greatest concern would be the search for *Eemaan* in Allaah, and knowing His Names and Attributes, and actualizing that with certain knowledge and '*Aqeedah*. There is no doubt that the best generations - the best of them being the Companions - were the most complete of people regarding the life of the hearts, loving of good, and actualizing beneficial knowledge. For this, the Prophet (ﷺ) said,

"خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ."

"The best of people are my generation, then those who follow after them, and then those who follow after them."³

This preference is general encompassing their virtue in everything that brings one closer to Allaah from statements, actions, or beliefs.

In addition, if we assume that the Companions were ignorant of the truth regarding this matter, then the ignorance of those who came after them would be even more obvious. This is because knowing what is affirmed to Allaah of the Names and Attributes, or what is negated from Him - this is only learned by way of Messengership and the Companions are the intermediary between the Messenger (ﷺ) and the *Ummah*. So based upon this assumption, it means that no one has any knowledge regarding this matter and this is obviously unreasonable.

³ Recorded by al-Bukhaaree (2652) and Muslim (2533).

As for their remaining silent due to concealing the truth: Every intelligent and just person who knows the situation of the Companions (رضي الله عنهم) and their concern with spreading the beneficial knowledge and conveying it to the *Ummah*, would never accuse them of concealing the truth, especially not in the most serious and obligated of all matters - knowing Allaah, His Names and Attributes.

In addition, there has already come from them many true statements regarding this issue and anyone who seeks them and follows them would know about this.

2. As for the point that the Companions spoke incorrectly on the matter of the '*Aqeedah* of Allaah's Names and Attributes, then this is false for two reasons.

First: Speaking falsely about an issue would mean that it would not be possible to base any sound proof upon such statements.

Moreover, it is known that the Companions (رضي الله عنهم) are the farthest of people in speaking about a matter upon which no sound proof could be based, especially if that matter is in regards to *Eemaan* in Allaah and the affairs of the unseen. As so, they are the first people to practice Allaah's command,

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

"And don't pursue (say) that of which you have no knowledge (of)."

[Sooratul-Israa, 17:36]

And His statement: